RESEARCH ARTICLE

Early Years Teachers' Epistemic Beliefs and Beliefs about Children's Moral Learning

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Abstract

There is strong political and social interest in values education both internationally and across Australia. Investment in young children is recognised as important for the development of moral values for a cohesive society; however, little is known about early years teachers' beliefs about moral values teaching and learning. The aim of the current study was to investigate the relationships between Australian early years teachers' epistemic beliefs and their beliefs about children's moral learning. Three hundred and seventy-nine teachers completed a survey about their personal epistemic beliefs and their beliefs about children's moral learning. Results indicated that teachers with more sophisticated epistemic beliefs viewed children as capable of taking responsibility for their own moral learning. Conversely, teachers who held more naive or simplistic personal epistemic beliefs agreed that children need to learn morals through learning the rules for behaviour. Results are discussed in terms of the implications for moral pedagogy in the classroom and teacher professional development. It is suggested that in conjunction with explicitly reflecting on epistemic beliefs, professional development may need to assist teachers to ascertain how their beliefs might relate to their moral pedagogies in order to make any adjustments.

Keywords

Epistemic beliefs, moral learning, moral pedagogy, early childhood

Introduction

Values education has become part of the curriculum in many schools, both internationally and nationally across Australia. Values education relates to ways of thinking about morality, including the question, "what kind of person shall I be?" (Halstead & Pike, 2006, p. 15). Morality involves conceptions about the life we live and norms for how to treat others. Schools not only provide academic instruction, but also can prepare children as moral agents in society (Halstead & Pike, 2006). Due to public concern about young citizens' actions in society and how schooling prepares children for this role (Cooley, 2008), there is increasing international interest around issues related to values education (Cooley, 2008; Darling, 2002; Halstead & Pike, 2006; Hawkes, 2008; Leonard, 2007). However, little is known about how children's moral development is supported by schools and teachers, particularly in relation to the early years of schooling (Colnerud & Thornberg, 2003; Johansson, 2006; Ohnstad, 2008).

While the early years are recognised as critical in the development of moral values for a cohesive and tolerant society (MacNaughton & Hughes, 2007), focus on moral values education in the early years is not evident in Australia. National reports highlight the need for educational programs to support children's moral and active citizenship learning (DEST, 2003; MCEETYA, 1999), yet how such outcomes are to be achieved in the early years of schooling is largely ignored. Thus, there is a need for further understanding of the views of early years teachers regarding teaching and learning for moral values education. Teaching practices that aim to develop moral awareness, understandings, reasoning and behaviours are referred to as moral pedagogy. It has been shown that teachers' epistemic beliefs (their beliefs about knowing and learning) relate to their teaching practices, which then have an impact on children's learning (e.g. Brownlee & Berthelsen, 2008; Cheng, Chan, Tang, & Cheng, 2009). There is, however, little known about how teachers' epistemic beliefs relate to moral pedagogy. This paper begins to examine this issue, by highlighting early years teachers'

beliefs in relation to teaching and learning for moral values in classrooms with children aged five-eight years.

Teachers' epistemic beliefs and moral education

Epistemic beliefs are core beliefs, or our individual philosophies about the nature of knowing and knowledge. They are considered to be "core" because all other knowledge and beliefs are influenced by these beliefs (Schommer-Aikens, 2004). This includes the knowledge and beliefs that teachers hold about teaching and learning. In earlier work, a range of key researchers including Perry (1981) and Belenky, Clinchy, Goldberger, and Tarule (1986) viewed epistemic beliefs from a developmental paradigm. While variation existed in the nomenclature and details of developmental positions, most of this earlier research showed a progression from a naïve view that knowledge is received, absolute, and unchanging (dualism); to a view that personal opinions do not need to be supported with evidence (multiplism); and finally to relativism, in which knowledge is constructed based on evidence and critique. This trajectory has also been reported in more recent research by Kuhn and Weinstock (2002). They refer to *absolutism* (similar to dualism - facts exist and can be transmitted to others), *subjectivism* (similar to multiplism - personal opinions constitute knowledge)**,** and *evaluativism* (similar to relativism - a more nuanced perspective that knowledge is changeable and judgments are made based on evaluation of evidence). Although limited research has taken place in the context of teacher education, teachers also are considered to hold beliefs that range from absolutism through to evaluativism (Feucht, 2009). This research tradition retains a clear focus on certainty, structure, sources and justification for knowledge, whereas other research takes a broader multidimensional focus that also includes beliefs about learning (Hofer, 2010).

The inclusion of a broader focus on learning was pioneered by the work of Schommer (1990). Schommer found five dimensions of epistemic beliefs which were later refined by Kardash and Wood (2000). These were:

- structure of knowledge (e.g., is knowledge integrated or discrete);
- knowledge construction (e.g., learning takes place through a process of constructing personal meaning);
- attainability of truth (e.g., is knowledge certain or evolving);
- speed of knowledge acquisition (e.g., does learning take place quickly or not at all);
- characteristics of student success (e.g., does learning require innate ability?).

The final two dimensions are related to beliefs about learning, and some would argue that these do not constitute core epistemic beliefs (Hofer & Pintrich, 1997). What is interesting about this multidimensional construct of epistemic beliefs is that individuals can vary in their levels of sophistication across these dimensions. For example, one could believe that knowledge is certain, and at the same time believe that knowledge is complex and integrated.

These dimensions have been shown to relate to various aspects of student learning in pre-service teachers. Braten and Stromso (2006) noted in a sample of 80 Norwegian first-year pre-service teachers that students with naïve beliefs about *speed of knowledge acquisition* had more difficulties managing the evaluation of large quantities of web-based resources. They also found that students with naive epistemic beliefs in *attainability of truth* were not as likely to participate in on-line discussions. In other research, Peng and Fitzgerald (2006) investigated the links between epistemic beliefs and pre-service teachers' learning in a case-based hypermedia learning environment across four US universities. They found that students who believed that *ability to learn* was innate were less able to analyse the teaching context from multiple perspectives in order to meet students' needs. Interestingly, some of their

results did not support earlier findings with regard to naïve beliefs in the *structure of knowledge* predicting students' poor understanding of texts. They also found that the relationship between beliefs in *speed of knowledge acquisition* and persistence were not consistent with previous research that showed students who believe that learning is quick are less likely to persist in the face of difficult problems. Those students with naïve beliefs about speed of learning did spend less time integrating ideas as would be expected, but they were better able to apply relevant information to the creating of goals. Clearly the research related to multidimensional epistemic beliefs provides interesting links to pre-service teachers' learning.

Apart from the links between epistemic beliefs and learning, a growing body of research shows that teachers' epistemic beliefs mediate their views about, and practices for, teaching (Brownlee & Berthelsen, 2008; Chan & Elliott, 2004; Cheng et al., 2009; Fitzgerald & Cunningham, 2002; Tsai, 2006). For example, Cheng et al. (2009) used a mixed methods approach to investigate the beliefs and practices of teacher education students in Hong Kong. They showed that students who held sophisticated beliefs (that learning requires effort rather than ability, that knowledge evolves and that authorities should be questioned) were more likely to advocate for constructivist teaching practices in the classroom. In other research, Chan and Elliott (2004) investigated the epistemic beliefs of Singaporean pre-service teachers. Their research showed that epistemic beliefs influenced how students decided on which knowledge was important for different teaching contexts and their personal approaches to learning. Research linking epistemic beliefs and teaching practices has also taken place across a range of disciplines in teaching. Cady, Meier, and Lubinski (2006) investigated US mathematics teachers' beliefs as they transitioned from pre-service to beginning teaching. Using a mixed methods approach, the study showed that as teachers' epistemic beliefs about the nature of truth became more evaluativistic and sophisticated, they became more focused

on teaching as a process of helping children to construct their own knowledge about mathematics.

Not all research shows clear connections between epistemic beliefs and teaching practices. In research with science teachers, Kang and Wallace (2004) found that teachers with naïve epistemic beliefs were more likely to teach science in a way that transmitted information to students however teachers with more sophisticated beliefs did not demonstrate consistent links to constructivist teaching practices as might be expected. They argued that teachers may hold sophisticated beliefs about science knowledge itself but these sophisticated views may not necessarily extend to the practice of teaching science.

Epistemic beliefs have also been shown to be related to one's capacity to engage in reflection on teaching and learning. In recent research by Brownlee and Berthelsen (2008), early childhood teachers who described beliefs that knowledge is tentative, multiplistic and evidenced-based (evaluativist beliefs), demonstrated higher levels of reflection and advocated for teaching approaches that engaged young children in active thinking and problem solving. Such teachers are more likely to be flexible in how they approach teaching for diverse learners (Schraw & Sinatra, 2004). Conversely, teachers who described knowledge as essentially a "given" and unchanging in nature (absolutist epistemic beliefs) demonstrated less capacity to reflect on teaching and learning throughout interviews and were more likely to promote approaches to teaching and learning which were teacher-centred and transmissive (Brownlee & Berthelsen, 2008).

This growing research evidence indicates that it is important to understand what teachers think about knowing and knowledge in order to better understand their learning and teaching practices. However, to date there has been no research about how teachers' epistemic beliefs relate to teaching practices in moral education. Determining the role epistemic beliefs play in teaching and learning could hold practical significance for educators

and students (Bendixen & Rule, 2004), particularly in the context of moral education. In a similar manner to the way in which epistemic beliefs have been shown to be related to teaching practice, we hypothesise that early years teachers' epistemic beliefs will be related to their beliefs about how to promote moral learning in children.

Method

Participants and Context

Australian teachers were invited to participate in an on-line survey consisting of questions relating to teachers' epistemic beliefs and beliefs about children's moral learning. Respondents with experience teaching children in the five-eight years age range were contacted through early childhood organisations, via University Alumni networks and through email and newsletters. A link to an electronic on-line survey was provided and a total of 379 teachers responded. Respondents were located Australia wide. Most of the respondents were female (93%), with ages ranging from 22 to 76 (M = 43.5 years, SD = 10.7) and had from one year to 46 years teaching experience (M = 17 years, SD = 10.7). There was a wide variation in the level of the qualifications held by respondents. Bachelor Degrees were the most common at 177 (47%) however, eight (2%) respondents held a Doctoral Degree, 61 (16%) held a Masters Degree, and 90 (24%) held a Graduate Diploma or Certificate. The majority of respondents, a total of 198 (53%) had completed their highest level of training in the field of Early Childhood Education. A total of 111 (30%) specified Primary or Secondary Education as their field of study, while only 14 (4%) nominated Special Education.

Measure

The survey measure included two separate questionnaires: (1) The Personal Epistemic Beliefs Survey (PEBS) and (2) Beliefs about Moral Learning Survey (BMLS). These two measures were used to investigate the nature of epistemic beliefs and beliefs about moral learning held by early years teachers in Australia, and the extent to which these beliefs might be related.

Personal Epistemic Beliefs Survey (PEBS)

The Personal Epistemic Beliefs Survey (PEBS) used in the current study was constructed based on the 38 item Epistemological Beliefs Survey (EBS; Kardash & Wood, 2000). The EBS assesses student beliefs about the structure of knowledge (integration of knowledge), speed of knowledge acquisition (learning is quick or not at all), knowledge construction (learning takes place through a process of constructing personal meaning), characteristics of student success (e.g., views about innate ability), and attainability of truth (the certainty of knowledge). Based on our pilot testing of the PEBS, items were revised, reworded or removed in order to develop a measure more appropriate for practicing teachers. For example, items that referred specifically to learning from textbooks, learning at university or lecturers at university were removed. Other items were revised or reworded based on items within questionnaires designed by Schraw, Bendixen and Dunkel (2002) and Schommer-Aikins (2004) and were used with the authors' permission. In line with Kardash and Woods, responses are scored on a five-point Likert scale (one = strongly disagree, five = strongly agree). A factor analysis of the items was conducted to identify the relevant dimensions for the PEBS with this sample.

Beliefs about Moral Learning Survey (BMLS)

The *Beliefs about Moral Learning* scale used in the current study was developed for the study by the authors. Items were based on Curriculum Materials for citizenship education for children five to eight years of age (QSA, 2007) and the National Framework for Values Education (DEST, 2005). Additional items were included to capture teachers' ideas on how moral learning might best occur. Responses are scored on a five-point Likert scale (one= strongly disagree, five = strongly agree). An exploratory factor analysis of the items was conducted to identify the relevant dimensions for the BMLS with this sample.

Results

The results of this study are presented in two sections. In the first section, factor analyses of the two scales on the questionnaire are reported followed by descriptive statistics for the measures. Next, correlational analyses examining the relationships between teachers' responses on the measures are presented.

Principal Components Factor Analysis

The subscale structures of these measures were explored with principal components factor analyses of the 21 items on the PEBS and the 15 item BMLS. In each analysis, an initial estimate of the possible number of factors was established from the size of the eigenvalues, a final judgement on the number of meaningful factors was then determined by examination of the scree plot for each analysis. Given the sample size, a cut-off for factor loadings was set at .40 (Stevens, 2002). Results are presented for the PEBS followed by the BMLS.

Personal Epistemic Belief Survey (PEBS)

A four-factor solution with oblique (Oblimin) rotation afforded the simplest, interpretable structure for the PEBS and explained 42% of the variance. Although differing slightly from Kardash and Wood's (2000) five factor structure, the items in this analysis

clustered in logical and interpretable ways into four factors of Certain Knowledge, Innate Ability, Complex Learning and Absolute Truth. The factor loadings for each item, item communalities and percentage of variance accounted for by each factor are presented in Table 1. Factor One contained six items, accounting for 22% of the variance and was labelled Certain Knowledge. Items loading on this factor reflected authoritative knowledge, concrete facts and clear cut answers. Factor Two contained four items, accounting for 8% of the variance and was labelled Innate Ability. Items loading on this factor pertained to the idea that smart people are born that way. Factor Three contained six items accounting for 6% of the variance and was labelled Complex Learning. Items loading on this factor reflected the idea that information should be evaluated and combined from a variety of sources and, loading negatively, that learning should be quick or not at all. The fourth factor, also accounting for 6% of the variance consisted of only two items reflecting notions of Absolute Truth. As interpretation of factors defined by only two variables is questionable, results with respect to Factor Four should be treated with caution. With the exception of "Complex Learning", high mean scores on each factor represent a less sophisticated (or more naïve) rating in terms of epistemic beliefs. For ease of interpretation, items on "Complex Learning" were reverse coded so that high scores represented more naïve views of learning and the factor was renamed "Quick Learning" to more clearly reflect the direction of the ratings. Factor scores were calculated by summing the ratings for the items defining each factor. Reliability (Cronbach's Alpha) of the factor scores for Certain Knowledge, Innate Ability, Quick Learning and Absolute Truth was .68, .61, .58, and .50 respectively. Means and standard deviations for each of the factors are presented in Table 2. Low mean scores indicate that, as a group, the early years teachers had relatively sophisticated epistemic beliefs.

[Insert Table 1 about here]

Beliefs about Moral Learning Survey (BMLS)

A three-factor solution with oblique (Oblimin) rotation afforded the simplest interpretable structure for the BMLS and explained 44% of the variance. The factor loadings for each item, item communalities and percentage of variance accounted for by each factor are presented in Table 3. Factor 1 contained nine items accounting for 21% of the variance and was labelled "Capable Children". Items in this factor reflected the notion that children are capable of exercising personal rights and taking responsibility for their actions. Factor 2 contained three items accounting for 14% of the variance and was labelled "Learning Morals through Rules". Items loading on this factor reflected the idea that morality is learnt and that children need to learn the rules for behaviour. Factor 3 contained three items accounting for 9% of the variance and was labelled "Teacher's Role". Items within this factor reflected the idea that teachers and schools have an important role to play in children's moral learning. Factor scores were calculated by summing the ratings of the items defining each factor. Reliability (Cronbach's Alpha) of the factor scores for Capable Children, Moral Learning and Teacher's Role were .75, .61 and .50 respectively. Means and standard deviations for each of the factors are presented in Table 2.

[Insert table 2 about here]

[Insert table 3 about here]

Relationship between Teachers' Epistemic Beliefs and Beliefs about Moral Learning

Correlational analyses were used to examine the relationship between teachers' epistemic beliefs and their beliefs about children's moral learning. Examinations of Pearson correlations revealed some moderately strong relationships between factors on the PEBS, and moderate relationships between factors on the BMLS and between the PEBS and the BMLS (see Table 4). Specifically, the factors on the PEBS were positively correlated so that teachers who had high scores on one of the PEBS factors reflecting naïve epistemic beliefs, also had high scores on the other factors. These results indicate that teachers who saw knowledge as unquestioned were also likely to view ability as innate, learning as occurring quickly or not at all and truth as absolute. With respect to the BMLS, a positive correlation indicated that teachers who believed that children need to learn the rules also believed they had a role in children's moral learning.

There was a moderate relationship between the PEBS and the BMLS indicating that teachers who had more sophisticated epistemic beliefs were also likely to believe that children were capable. Weaker relationship between other factors (see Table 4) indicated that teachers with more naïve epistemic beliefs also believed that children need to learn the rules and that teachers had a role to play in this learning.

[Insert table 4 about here]

Discussion

Results from the Personal Epistemic Beliefs Survey (PEBS) indicated that, as a group, our sample of early years teachers held relatively sophisticated epistemic beliefs. Although there was wide variation in teachers' responses, mean scores indicated that participants held epistemic beliefs reflecting views that knowledge is not certain; that knowledge is more than

simple facts and that learning can take time; that truths are not absolute and that what is true today is not necessarily true tomorrow. With respect to beliefs about moral learning, responses indicated that most teachers endorsed a view of children as capable but also that they needed to learn the rules for behaviour. Teachers were less likely to agree that teachers had a role in children's moral learning or that schools were the context where moral learning should take place.

Correlational analyses indicated that the teachers who endorsed a view of children as capable of taking responsibility for their own actions also tended to have more sophisticated epistemic beliefs. Specifically, teachers who viewed children as capable, also viewed knowledge as uncertain or to be questioned and believed that learning was complex and could take time. In contrast, teachers who were more likely to agree that children need to learn the rules and that teachers had a role in children's moral learning, viewed knowledge as certain ability as innate and moral truth as unchanging.

Basourakos (1999) overviewed two broad ways of thinking about moral pedagogy: contextual and conventional moral pedagogies. Contextual moral pedagogies are teaching practices that acknowledge the constructed nature of moral values, in the same way that evaluativistic epistemic beliefs view knowledge as constructed. Conventional pedagogies view moral knowledge as absolute and transmitted similar to the way that absolutist epistemic beliefs view knowledge.

In contextual moral pedagogies, teachers help children to think about a range of viewpoints in a way that is respectful and caring of others. This notion of thinking about multiple perspectives means that teachers need to believe that children are capable of actively developing their own moral understandings. This implies a view of children as competent, as reflected in the results of our study. It not only values individual children as competent but

also helps children to understand how their moral values and behaviours impact on other people (Nyland, 2009).

A pedagogy that focuses on children as competent and actively involved in developing their own moral understandings is reflective of rights-based approach to moral teaching in which children's voices are heard (MacNaughton, Dally & Barnes, 2008). Woodhead (2008) describes this view of children as competent as reflecting a discourse of the "rich child" (p. 21) who has agency. Emilson and Johansson (2009) suggested that teachers' beliefs, the use of rules and a focus on teacher as powerful may influence the extent to which a teacher subscribes to this view of children.

Our research shows that a particular type of teacher beliefs, namely epistemic beliefs, may be a useful construct to pursue further in order to understand better how teachers engage in contextual moral pedagogies for the "rich child". If pedagogies for moral teaching which value children as competent learners are mediated by more sophisticated epistemic beliefs, this may have implications for teachers' professional development. This suggests that an explicit focus on epistemic beliefs may be one way to promote contextual moral pedagogies (Brownlee, Purdie & Boulton-Lewis, 2001; Cano, 2005; Lyons, 1990; Nist & Holschuh, 2005; Schommer, 1994; Stacey, Brownlee, Thorpe, & the EAB016 students, 2005). There has been little specific research that investigates how in-service teachers' personal epistemologies might be influenced by professional development activities. However, there is a substantial body of research with pre-service teachers which provides some useful directions for how to develop in-service teachers' epistemic beliefs. In particular, the notion of calibration may support reflection on epistemic beliefs and moral pedagogy.

Teachers who are well calibrated have an accurate understanding of their own beliefs and knowledge and then are able adjust their behaviours to reflect their beliefs and knowledge (Maggioni & Parkinson, 2008). This suggests that in conjunction with explicitly

reflecting on epistemic beliefs as advocated in the literature, professional development may need to assist teachers to accurately measure how their beliefs might be related to their moral pedagogies in order to make any adjustments. Muis (2007 in Maggioni & Parkinson, 2008) suggested that for teachers to "calibrate their epistemic beliefs to epistemic beliefs necessary for a particular teaching paradigm, they must be explicitly aware of those beliefs" (p. 455). It might be possible to help teachers to calibrate their epistemic beliefs and pedagogies for the specific area of learning moral values by providing information about how their beliefs and practices differ (Maggioni & Parkinson, 2008). While these ideas are speculative, future research could profit from a focus on calibration and explicit reflection in regard to epistemic beliefs for moral pedagogies.

It should be noted that the research presented in this paper is exploratory in nature and the measures employed could profit from further development. The internal consistency of the subscales on both the PEBS and the BMLS was relatively low and could be improved through further refinement of the items in future studies. It will also be important to assess how well the factor structures developed in the current study fit the data in any future research.

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Table 1. Principal Components Analysis with Oblimin Rotation for the PEBS (N = 379)

Items	**F1**	**F2**	**F3**	**F4**
Factor 1: Certain Knowledge				
(alpha = .68)				
People shouldn't question authority	**.58**	-.06	.06	-.13
Children should be allowed to question their parents' authority	**-.59**	.23	-.06	.10
Even advice from experts should be questioned	**-.59**	.12	-.09	.07
Knowledge consists of concrete facts that are best learned through direct instruction	**.62**	.29	-.10	.14
Learning facts is the best way to acquire knowledge	**.55**	.27	-.19	.17
I believe that questions should have clear cut answers	**.57**	.18	-.15	-.06
Factor 2: Innate Ability				
(alpha = .61)				
Scientists can ultimately get to the truth	-.02	**.65**	.09	-.05
Understanding main ideas is easy for smart people	-.03	**.68**	.09	-.15
Smart people are born that way	-.01	**.61**	-.15	-.14
Some people are just born good learners	.09	**.56**	.05	.1

Factor 3: Quick Learning				
(alpha = .58)				
Really smart people don't have to work hard	-.06	.19	**-.43**	.07
I try my best to combine information from a range of sources	.07	.17	**.58**	.25
Working on a problem with no quick solution is a waste of time	.22	.27	**-.43**	.05
If something can be learned it will be learned immediately	.29	.16	**-.46**	-.1
You should personally evaluate the accuracy of information	-.05	.34	**.71**	-.06
If you don't learn something quickly you will never learn it	.39	.11	**-.40**	.08
Factor 4: Truth				
(alpha = .50)				
The rules I live by apply to everyone	.26	-.01	.19	**-.61**
What is true today will be true tomorrow	.022	.1	-.04	**-.76**
Percent of Variance	**22%**	**8%**	**6%**	**6%**

Table 3. Principal Components Factors Analysis with Oblimin Rotation for BMLS (N = 379)

Items	**F1**	**F2**	**F3**
Capable Children			
(alpha = .75)			
Children can take responsibility for their actions	**.55**	-.11	.05
Children are capable of exercising personal rights	**.58**	-.35	.13
Children are capable of taking on the perspective of others	**.53**	-.08	.02
Children are capable of behaving in a moral way	**.72**	.25	.01
Children can look after each other	**.76**	.14	.14
Children can work in groups to resolve issues	**.70**	-.01	.12
Children are too young to be prepared for citizenship	**-.42**	-.07	.34
Children do not understand the meaning of democracy	**-.49**	.03	.18
Children are not capable of feeling empathy for others	**-.50**	-.19	.11
Learning Morals through Rules			
(alpha = .61)			
Moral values should be learnt within the family	.04	**.65**	.05
Children need to learn rules for behaviour	-.02	**.78**	-.03
Children should learn to show respect for adults	.06	**.69**	.07
Teachers' Role			

(alpha = .50)			
Teachers have to decide what is best for the children	-.15	.32	**.51**
Teachers are most important in children's moral learning	.10	.01	**.69**
Schools are the best place for promoting moral thinking	.07	-.02	**.72**
Percent of Variance	**21%**	**14%**	**9%**

Table 2. Means and Standard Deviations for PEBS and BMLS

Factors	Mean (SD)
PEBS	
Certain Knowledge	2.12 (0.51)
Innate Ability	2.46 (0.65)
Quick Learning	1.66 (0.37)
Absolute Truth	2.35 (0.81)
BMLS	
Capable Children	4.00 (0.42)
Learning Morals through Rules	4.10 (0.58)
Teacher's Role	2.67 (0.67)

Table 4. The relationship between factors on the PEBS and the BMLS

	Certain Knowledge	Innate Ability	Quick Learning	Absolute Truth	Capable Children	Learning Morals
Innate Ability	.34**	-				
Quick Learning	.45**	.27**	-			
Absolute Truth	.28**	.19**	.16**	-		
Capable Children	-.38**	-.15**	-.39**	-.10	-	
Learning Morals	.24**	.19**	.02	.21**	.01	-
Teachers' Role	.23**	.20**	.08	.16**	-.05	.24**

Note: ** indicates $p < .01$; All correlations two-tailed